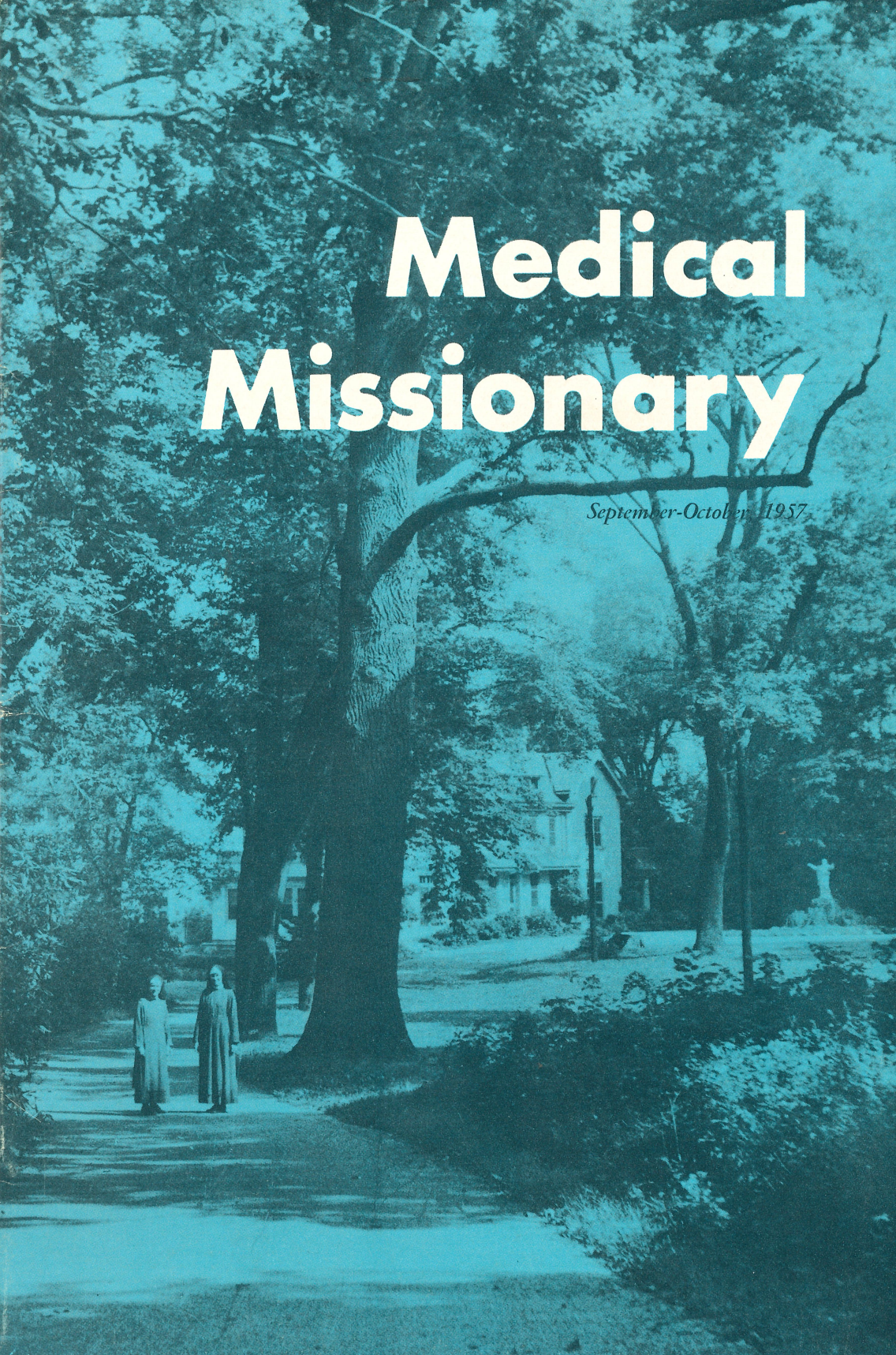

Medical Missionary

September-October 1957

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Featuring—MOTHERHOUSE, PHILADELPHIA

Editor: Sr. M. Angelica;
Art Editor, Sr. M. Lawrence; Business, Sr. M. Cabrini.

the medical missionary

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The Medical Mission Sisters, founded in 1925, by Mother Anna Dengel, M.D., are a religious Congregation, dedicated to the care of the sick in the missions. The Sisters staff hospitals in India, Africa, Pakistan, Indonesia and South America. Motherhouse: 8400 Pine Rd., Philadelphia, Pa.

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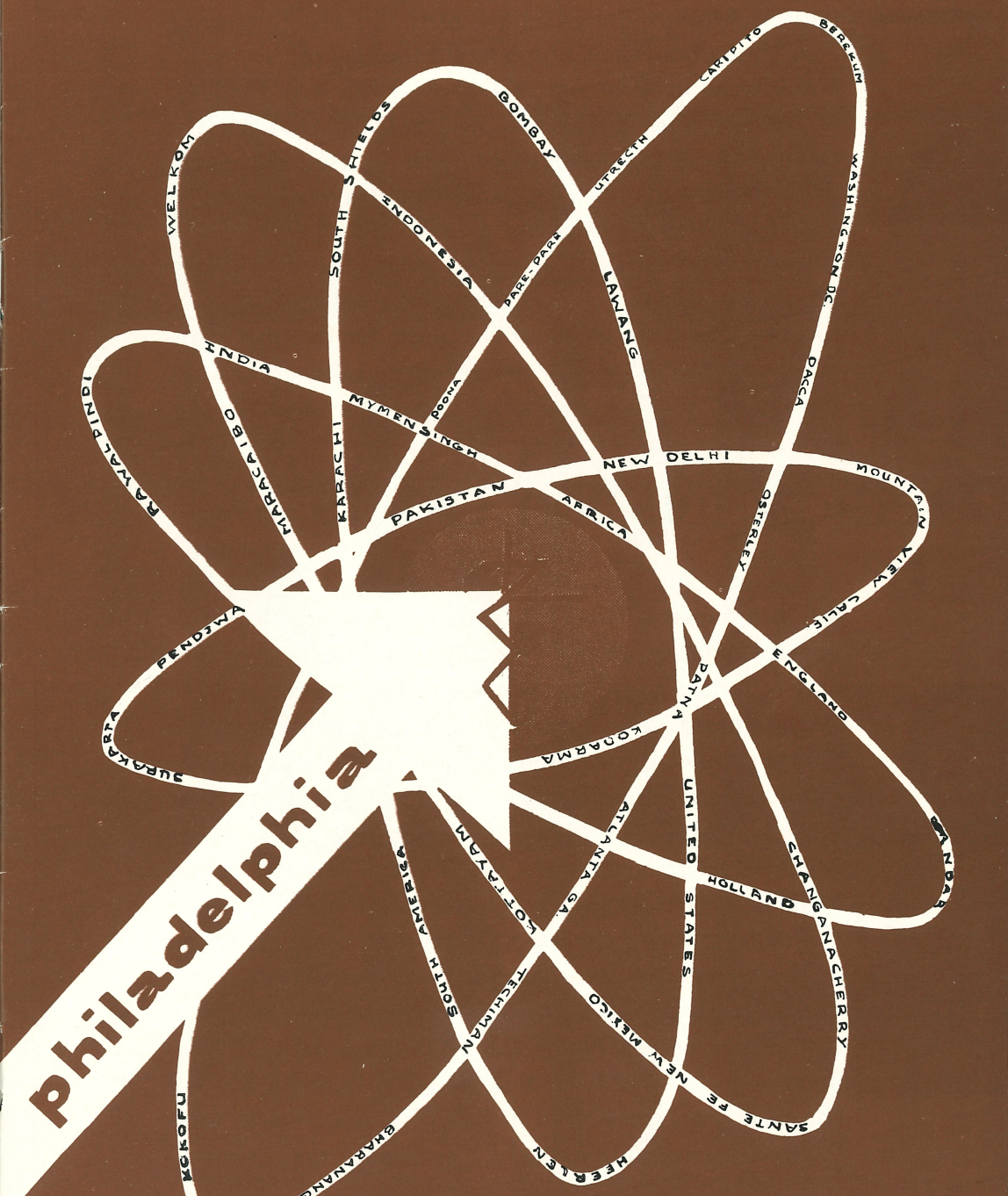
Motherhouse
Medical Mission Sisters
Philadelphia, Pa.

POWERHOUSE

BEHIND THE LINES



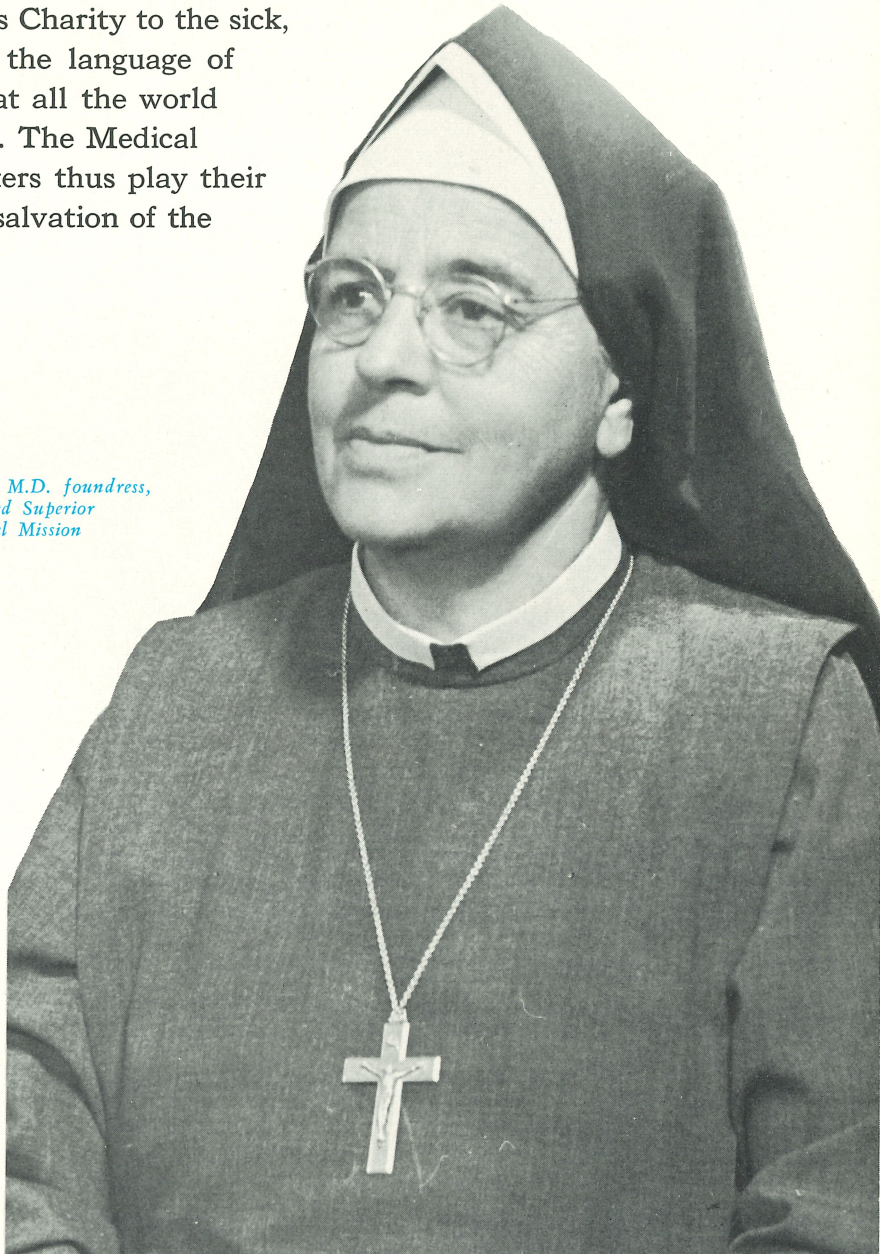
MAINLINE OF SERVICE

TO THE SICK IN FIVE CONTINENTS

medical mission sisters

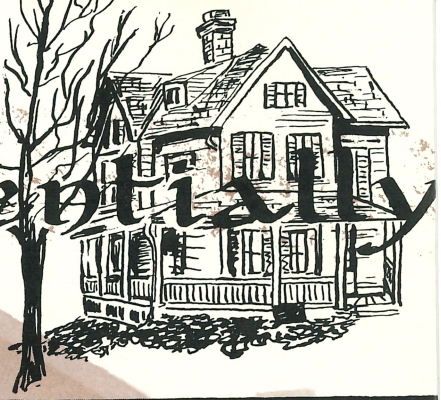
Shocked to action by the sight of the suffering of women and children on the forgotten byways of Eastern nations, Mother Anna Dengel, M.D., founded a new religious family in the Church to aid the sick of the world. Established in Washington, D.C., in 1925 with the help of the Reverend Michael A. Mathis, C.S.C., her Society became the first sisterhood to dedicate itself exclusively to the task of bringing professional medical care to the sick in the missions as a means of showing forth Christ's love for men of all races. Having previously served for several years in India as a lay mission doctor, she was well aware of the need for devoted care. With enlightened vision, she recognized that if this testimony of Love were to find favorable echo in the hearts and minds of non-Christians, it must be coupled with competence. For this reason, Mother Dengel made great efforts to build and establish modern hospitals in the missions where Christ's compassion for the multitude is continued and where peoples of other nations are taught the skills of nursing and technology so that they may assist their own countryman. During the past thirty years, under Mother Dengel's guidance, the Medical Mission Sisters have expanded from the founding four to more than 600. The scope of their work now reaches out to seven countries where Sisters who are trained in every branch of medical science as well as in those various other specialities necessary for the accomplishment of their apostolate, staff 27 medical mission centers. During the past year, more than 400,000 patients were cared for in these institutions and 275 students were enrolled

in their training schools. In order to give young women from many countries the opportunity to participate in this medical mission apostolate, Mother Dengel has established seven houses of formation located in the United States, England, Holland, India and Indonesia. Today, under the patronage of Our Lady, Cause of Our Joy, Sisters of various nationalities are working and praying, side by side, to exemplify Christ's Charity to the sick, speaking in the language of kindness that all the world understands. The Medical Mission Sisters thus play their part in the salvation of the nations.



Mother Anna Dengel, M.D. foundress, and recently, re-elected Superior General of the Medical Mission Sisters, Philadelphia.

Providentially



OURS

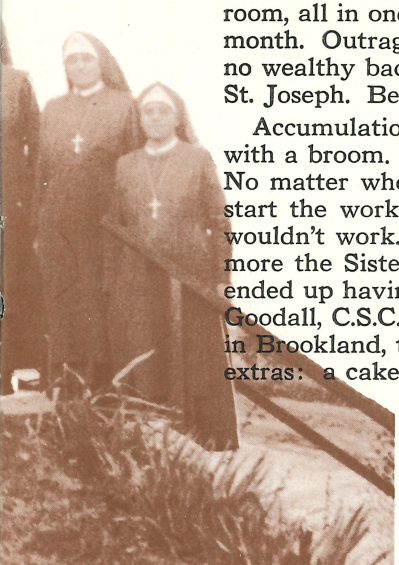
SR. M. ELISE, M.D.

There is drama in the beginnings of religious communities: the interplay of human weakness and limitation with faith in God and trust in His Providence. When souls risk everything for Christ, He will not be outdone in generosity. Why some groups succeed and others fail, that is God's own secret. Sometimes, it seems He only wants the effort. At other times He sends success.

In 1925, two doctors and two nurses threw in their lot together, to start a new apostolate in the Church. They came from all parts of the globe. Their leader, Dr. Anna Dengel, was an Austrian, trained in Ireland, who had worked for four years in the North of India. She had seen the great need for a religious community which would devote itself to professional medical care in the missions, especially among the Moslem women, who lived in strict seclusion and suffered agonies due to lack of medical care.

1925-1926

So the 'Holy Experiment', as one priest called it, was begun, in a rented house at 1,000 Newton St., Washington, D. C. The house looked big from the outside, but it was barely enough for their needs. The chapel was a little room, the first upon entering the house. Extra people overflowed into the hall and the adjoining room, which was a parlor, sacristy, guest dining room and classroom, all in one. The rent for the seven room house was $100 a month. Outrageous! There was no assured income, no salaries, no wealthy backing . . . nothing, but Providence, and a statue of St. Joseph. Between them, they managed.



Accumulation of furniture was begun, prophetically enough, with a broom. This has been a classic in the Society ever since. No matter where the sisters went, they always had a broom to start the work, even in the heart of Africa. The coal furnace wouldn't work. As the winter grew colder and colder, more and more the Sisters gravitated towards the kitchen stove, till they ended up having classes in ascetical theology there, from Father Goodall, C.S.C. Food was scarce and expensive. Many religious in Brookland, the "little Rome" of the U. S. in those days, brought extras: a cake on a feastday, a basket of peaches to be canned,

and bigger things as well. The Religious of the Sacred Heart sent the first altar. The Holy Cross Fathers gave classes in spiritual life and mission science, and the Franciscan Fathers at the Monastery became their real friends.

1926-1929

One day, Father Bernardine, O.F.M., came over from the Franciscan Monastery, in his brown habit and sandals, and told them about a bigger house, 12 rooms in all, which they could rent for much less. It would be only temporary, as the Franciscan Holy Name Province would soon have to build a college there, but it would help them out for the time being. The offer was a Godsend, as there were eight sisters in the house already, and the crowded conditions that would dog the footsteps of the Medical Mission

THE FIRST FOUR

Sisters had begun to make themselves felt, even in the first year.

For a second time, "Operation Scrubbing Brush" went into action. For a whole week the Sisters cleaned, painted, and calcimined, until the place began to look like a real convent. The kitchen was a lean-to with a wood stove, but there were plenty of old trees around, just waiting to be chopped down. In the fall more candidates came, and soon the rambling old house filled, at first comfortably so, but soon the same cry went up: "We shall have to get something bigger soon, we are getting more and more crowded!" That has been the battle cry ever since. . . .

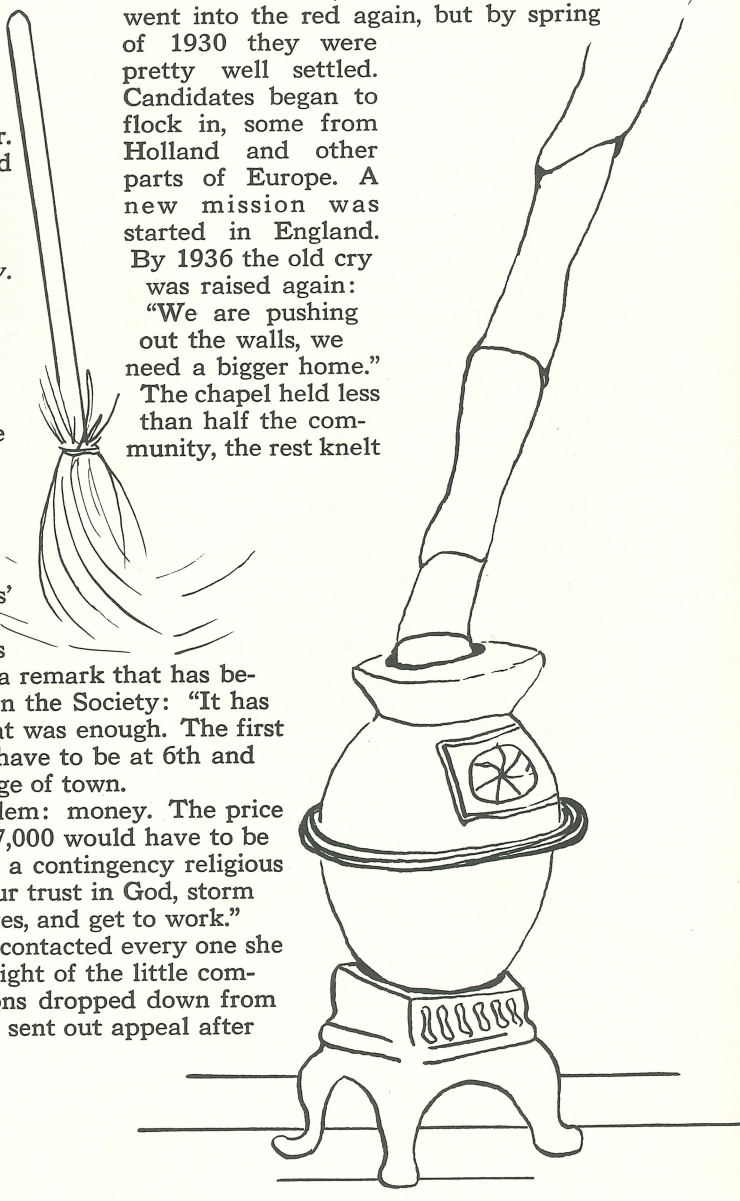
In 1929 Providence came to the rescue, in a rather peculiar way. No one who has lived in religion for some time could possibly doubt that the good

Lord has a sense of humor. The sisters were threatened with eviction! The Franciscans had had an unexpected gift, and wanted to build their college, *now*. That meant: househunting, with no money! Renting a place soon proved to be impossible, as nothing suitable could be found for a reasonable price. So there was no help for it; a property would have to be bought. At last a property of six acres in an undeveloped locality, behind the Sisters' College, mostly hills and small wooden houses, was found. Dr. Dengel made a remark that has become a No. 1 statement in the Society: "It has endless possibilities." That was enough. The first real Motherhouse would have to be at 6th and Buchanan, at the very edge of town.

That left just one problem: money. The price was $22,000, of which $17,000 would have to be cash on the nail. In such a contingency religious have a formula: "Put your trust in God, storm heaven, roll up your sleeves, and get to work." Dr. Dengel went out and contacted every one she knew, broadcasting the plight of the little community. No huge donations dropped down from heaven, though the sisters sent out appeal after appeal. But slowly the money in the bank accumulated, and on the last day of the period of notice, the deed was signed, and the sisters, worn out and unable to believe their eyes, had a new home.

1929-1939

This time they used lye. There was no plumbing, the entire house needed renovation, the yard was a wilderness . . . , but it was *home,* at last. Carpenters, plumbers, and electricians took over for a while, and the community went into the red again, but by spring of 1930 they were pretty well settled. Candidates began to flock in, some from Holland and other parts of Europe. A new mission was started in England. By 1936 the old cry was raised again: "We are pushing out the walls, we need a bigger home." The chapel held less than half the community, the rest knelt



on the stairs and in the hall. Double table shifts were necessary, and the poor cooks prepared meals for 40 sisters in a family-sized kitchen.

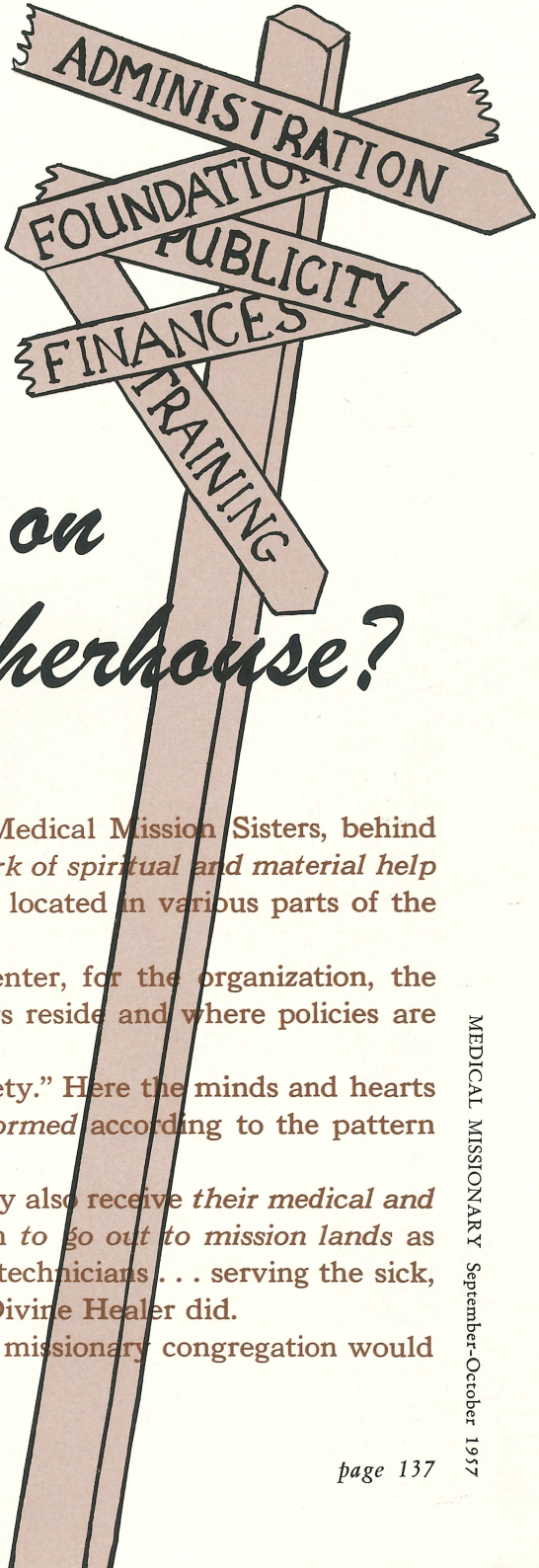
So the campaign was on again. The Litany of the Saints, the Thirty Day prayer to St. Joseph, and various other prayers as the Spirit moved them, were said for three years. (Some of the sisters can't bear the sight of the Thirty Day prayer even now!) The sisters, novices and postulants stuffed envelopes, addressed and stamped endless appeals, and composed songs to lighten the burdens. One of them, to the tune of "lazybones", went like this: "Motherhouse, when will you be built? When will we have space to work and play, when will we have room to pray?"

St. Joseph likes to try people's patience. Not until even one more new postulant could be fitted in anywhere, did he finally come to the rescue. By that time six sisters were sleeping at the Sisters' College, and getting up at 4:30 to reach home in time for morning prayer. At last, on the Feast of the Little Flower, Oct. 3, 1938, the right property was found; a beautiful site on the edge of Philadelphia. There was just enough money in the bank to pay for it — not a penny more.

The society is dedicated to Our Lady, Cause of our Joy

The big move was made in August 1939. This time a couple of pioneers had done the cleaning up, while they supervised the workmen who were making the renovations and repairing. The house on the property was not too large, but there was plenty of room to build: some day they would have a permanent, properly planned motherhouse. Washington was kept, as a house of studies. Soon the need of a separate establishment for the novices became obvious, and a very old house across the road became available just at the right moment.

There were forty sisters when the big move from Washington to Philadelphia took place. Now there are 140! Up to now, building hospitals in the missions has taken priority. For them it was a matter of now or never. But the moment has arrived again. We are crowded beyond endurance. We must build. How? One thing is certain: Providence will provide again.



what goes on at the motherhouse?

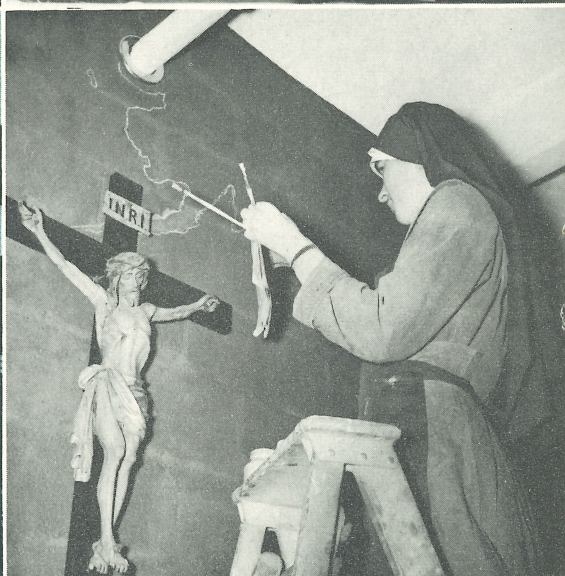
The motherhouse of the Medical Mission Sisters, behind the lines, so to speak, is a *bulwark of spiritual and material help* to all their houses and missions located in various parts of the world.

It is the administrative center, for the organization, the place where the higher superiors reside and where policies are made.

It is the "heart of the Society." Here the minds and hearts of the *Sisters and novices are formed* according to the pattern of Christ's charity.

From the motherhouse, they also receive *their medical and professional training* to fit them *to go out to mission lands* as physicians, pharmacists, nurses, technicians . . . serving the sick, going about doing good as the Divine Healer did.

Without its motherhouse a missionary congregation would have neither life nor growth.


I.N.R.I.

ALL TALENTS NEEDED TO SERVE THE MISSION CAUSE

At the motherhouse, a veritable beehive of activity, the Sisters engage in a variety of occupations, which enable them to be largely self-supporting.

TOP ACROSS:

1. *Sewing—making the Sisters' habits.*
2. *Stapling pamphlets in the print shop.*
3. *Working in the chapel and sacristy.*
4. *Gardening—Sisters raise their own vegetables.*
5. *Strengthening the muscles for future missionary work.*
6. *Binding the community prayer books.*
7. *Cooking—preparing a good meal is equally important as prescribing the right medicine.*
8. *Churning butter. Sister is in charge of the farm.*
9. *Typing, Bookkeeping, Writing—your letters must be answered, and accounts kept!*
10. *Painting and lettering of all kinds.*
11. *Students going out to schools and hospitals.*

making the cause KNOWN

All the folding and printing of pamphlets, posters and leaflets are done by the Sisters at the Motherhouse.

How are they to hear, if no one tells them?

At the motherhouse every avenue of communication—magazine, posters, pamphlets, movies, slides, talks, and letters — is used in the service of the missions to bring the medical mission apostolate and the needs of the sick to the attention of all.

Spreading afar the works and needs by the printed word.

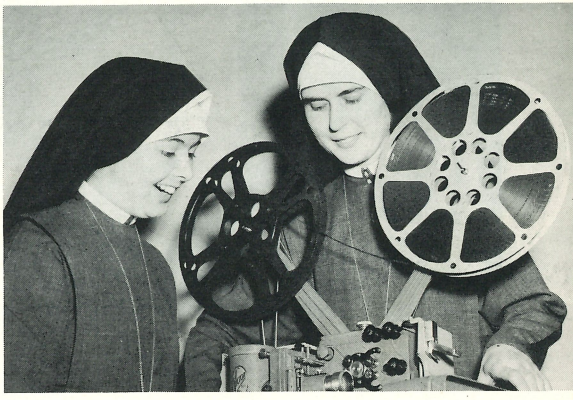
Planning an exhibit for a mission convention.

Have you read this one? Our magazine the MEDICAL MISSIONARY, *is our main organ for making the "cause" known.*

1927 - 1957

30 years ago Mother Dengel began the publication of the *Medical Missionary* to make the needs and "cause" of Medical Missions known . . . "to lead our friends to our fields of labors and let them see what we see."

For over three decades, you have had a share in all this work. We wish to thank all our subscribers for their cooperation, and loyalty to the "cause" all these years. They have been pioneer years, now we need them to help us develop still more the work they have enabled us to begin.



Mission films make the needs more realistic.

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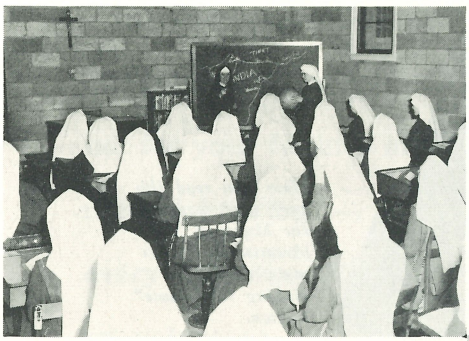
TRAINING TO SERVE



Classes implant fundamental truths of faith, deep into the hearts and minds of the novices.

The art of making things do and adapting oneself to all situations is an asset for every missionary.

Medical Mission Sisters pronounce their vows during the Holy Sacrifice of the Mass just before Holy Communion.

SR. M. GERARD

The Medical Mission Sisters' vocation is ultimately a vocation of service. She consecrates her entire life to this ideal; to be at the service of God and of her neighbor for His sake. The example of Our Lady when the angel Gabriel asked her to cooperate in the redemption of the world is her model: "Behold the handmaid of the Lord." She is the *handmaid* of all, the universal servant who desires to minister to the needs of others, irregardless of race, creed or color.

Such a high ideal of service demands a very exacting preparation. Our Lady's *Fiat* was the result of inumerable small services which formed in her the habit of putting the needs of others before her own. Self-forgetfulness is a virtue hard-earned. Grace and daily effort are necessary to turn

this "in-curving road" outward, to make us ready to serve others, and forget ourselves.

So the Medical Mission Sister must be trained to serve. And that in a three-fold manner: in a religious, medical and missionary way. Because she is truly all three in one, her service must exemplify the distinct characteristics of each: a religious, whose care and devotion to the sick are of the highest caliber; a missionary, on fire for the coming of God's kingdom in all the nations of the world. Such a three-fold goal of service will necessitate a three-dimensional training, both in depth and in scope.

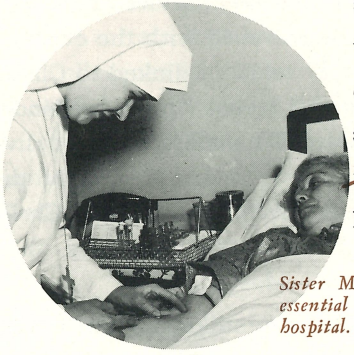
The young girl who enters our novitiate is usually high-idealed, generous, anxious to give herself to the service of Christ and His Church. It is the purpose of her novitiate training to give her direction, to orientate her toward a proper understanding of all that the religious consecration implies, especially in its most profound and far-reaching aspect of total service. "No one should aspire to the life of a Medical Missionary unless she is determined with the grace of God, to live a life of self-sacrifice."

To achieve such a whole, one must put the parts together. There is first, the chief and fundamental part: training for religious service. The "raw material" of the ordinary Christian life must be leavened with the evangelical ideal: identity with Christ—to become truly religious, linked to Christ. This is the purpose of the vows. They are the means "par excellence" which the Church uses to mold her Religious. To understand and live Christ poor, Christ virgin, Christ obedient, is the "raison d'etre" of the novice's horarium. In such a training program only one is Master, Christ Himself. Everything must be geared in and out of the classroom, to a fostering of that identity of the novice with her Master.

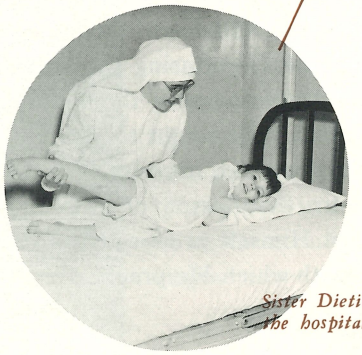
One does not learn these lessons overnight. Christlikeness must seep through every pore of one's being, become part of the very atmosphere one breathes. This takes time, effort and patient adherence to a daily routine which has this determined goal in view. For the Medical Mission Sister's imitation of Christ will have special emphasis on the study of the life of Christ—the patient, enduring Christ Who had compassion on the multitude, always ready to serve them though consumed with weariness. She will strive with all her might to pattern her life on the Divine Healer who went about doing good, unresisting to the demands of the sick and needy. She must learn that lesson of duty done, with tirelessness and devotion even as Christ Himself practiced it and with the same tenderness and understanding with which He practiced it. Only then will her service to others

Sister Physical Therapist is much in demand.

Much of Christ's public life was spent going about healing the sick of every kind. Today a great part of the world is still the scene of unrelieved suffering on a large scale. Pray that many will answer the call of the Divine Physician to labor in the fields "white for the harvest."



Sister Medical Technologist, essential in a modern hospital.

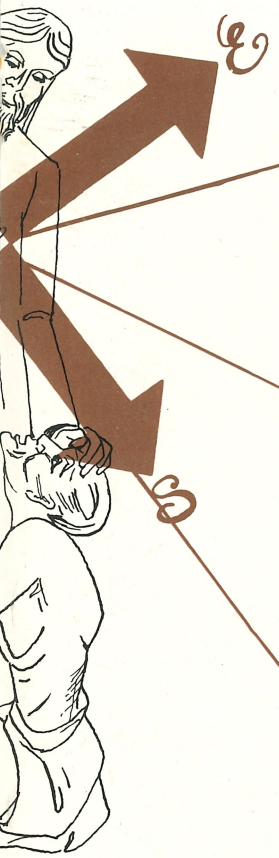


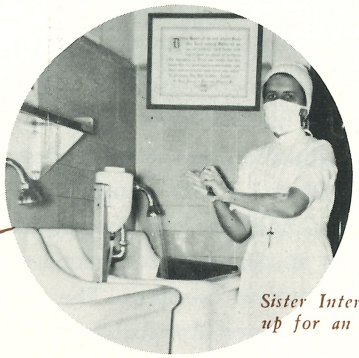
Sister Dietician manages the hospital kitchen.

THE MEDICAL MISSION VOCATION

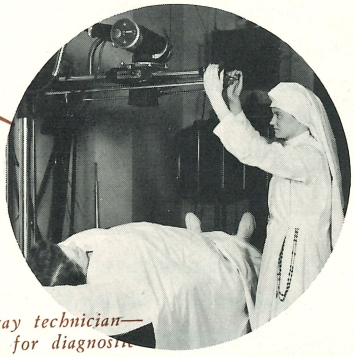
RELIGIOUS
MISSIONARY
MEDICAL

Sister nurse in training.





Sister Intern scrubbing up for an operation.



Sister X-ray technician—invaluable for diagnostic aid.

Sister Pharmacists are needed everywhere.

be truly a *religious* service, a sacrament of charity, a sign still pointing to Christ's presence among the sick and His poor.

Such a concept of religious service must be still further deepened to embrace the second part of the whole Medical Mission Sister's vocation: it is a service rendered to establish the Church in mission lands. It is a strictly *missionary* service, a service whose intention is always pointed to the coming of Christ's kingdom, especially in those lands and in those hearts where Christ still does not reign. The Medical Mission Sister must be made conscious of her part in the universal Church, know how her special service fits into the whole, know how her drop becomes part of the ocean. She learns how the Church has been missionary from her foundation—"Go teach all nations . . ." and her own Society joins hands with this apostolic tradition, in its own small way, to continue the missionary expansion begun by Christ and His first disciples. The "Church" is no longer only her own parish. It is the entire Mystical Body of Christ extending itself with giant steps over the face of the globe.

Finally, the three-fold service which embraces her vocation must include a professional training. She must, as our present Holy Father has pointed out, be certain that her training puts her on an equal footing with any of her colleagues in the world, and even ahead if possible. It is the exercise of *skilled* charity which the modern apostolate demands so that her service to others may have the professional competence which will be respected and thus be made a more formidable auxiliary in the spread of the Faith. Good will must be coupled with technical "know-how" in order that the service carry full weight in showing forth the Charity of Christ.

Recreation has its allotted place in the novice's day.

This "training to serve" is in its turn the real service rendered by the Motherhouse to the Society as a whole. The heart of that service must pump itself out to all the arteries. A *religious, missionary* and *professional* atmosphere, all must prevail at the Center in order to maintain it at the edges.

who supports all this activity?

YOU our benefactors

THE HOLY FATHER THANKS YOU

We wish here to thank Our beloved sons and daughters who dedicate themselves to the service of the missions by various works, inspired by industrious charity . . .

Certainly more than all others We know the inextinguishable charity of Our children, We who receive constantly moving and multiple testimonies of it. We know that thanks to their generosity, the marvelous progress of evangelization has been able to take place since the beginning of this century . . .

Pius XII, *Fidei Donum*

All the goodwill in the world on our part would be ineffective were it not for your faithful interest and financial backing — a vital part of every endeavor. We depend entirely on voluntary contributions for our existence. Therefore your generosity makes you participate in our overall program of preparing sister-missionaries, spiritually and professionally, to care for Christ's sick in the missions for the purpose of making Him known and loved.

As our work expands so do our needs in the same proportion. Through our medical mission work, modern medicine can be used as a powerful tool in the hands of the Church for the spreading of Christ's Kingdom on earth.

We look with confidence to your continued generosity and support.

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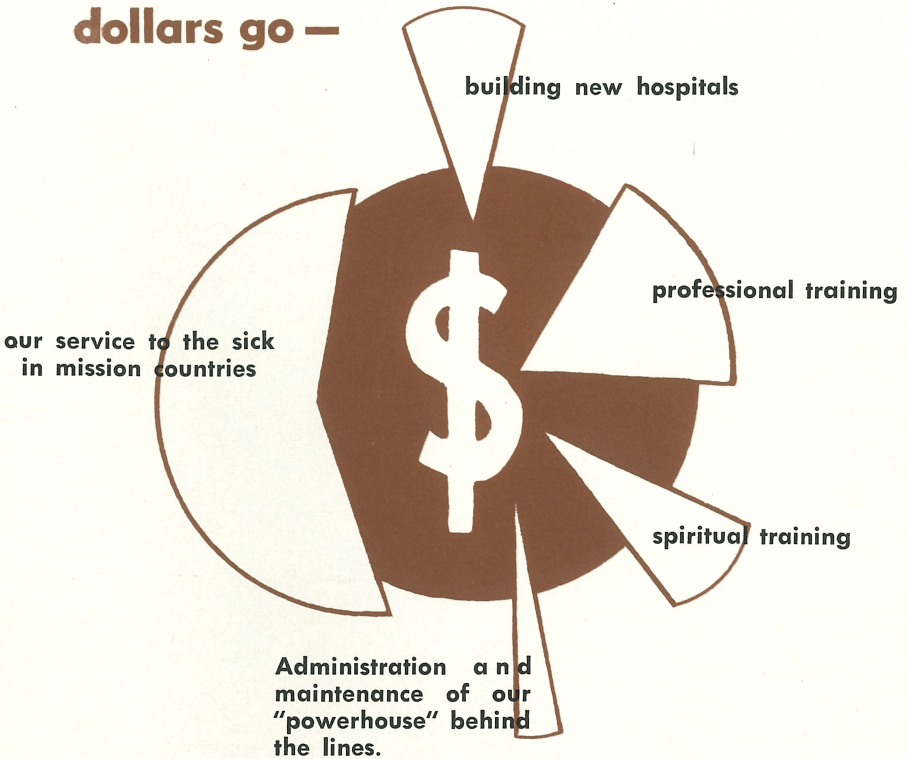
building new hospitals
professional training
our service to the sick in mission countries
$
spiritual training
Administration and maintenance of our "powerhouse" behind the lines.

May They Rest In Peace

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(Ladies Auxiliary)

Mrs. Walter Cupen, Trinidad, B.W. Indies
(Mother of Sr. M. Philomena, S.C.M.M.)

Mrs. Mary C. Dalton, Fremont, Ohio

Mr. George F. Douglas, Philadelphia, Pa.
(Men of Medical Missions)

Miss Helen Duffy, Philadelphia, Pa.

Mr. Rudolph Dutt, Philadelphia, Pa.

Mrs. Inglis, Warwickshire, England
(Mother of Sr. M. Vianney, S.C.M.M.)

Mrs. Gertrude Lindh, Philadelphia, Pa.

Mr. Frederick J. McCarthy, Hollywood, Fla.

Mrs. Charles Mulholland, Philadelphia, Pa.
(Ladies Auxiliary)

Mr. John Henry Phelan, Beaumont, Texas

Mr. Daniel J. Powers, Hollis, N.Y.

Mrs. Mary A. Quinn, Flushing, N.Y.

Mr. Ambrose Reilly, Augusta, Md.
(Father of Sr. M. Nathaniel, S.C.M.M.)

Mr. Edward Romeis, Brooklyn, N.Y.

Mr. William Walsh, Dickson City, Pa.

need a lar

The motherhouse and novitiate of the Medical Mission Sisters located in Fox Chase is today wholly inadequate. Although the moving of the motherhouse from Washington to Philadelphia in 1939 provided a much larger convent there was an immediate increase in the number of postulants and novices. Most of the buildings are quite old, and scattered, some half a mile from each other. The novitiate is the oldest standing house in Pennsylvania dating back to 1635, when it started out as an old Swedish Fort. Another of the houses used by the novices beyond repair—walls are cracking, floors warped, plumbing is inadequate . . . heating is major problem. In many respects the building is a fire hazard.

Aside from the deterioration of the buildings proper living facilities are also lacking. The only two rooms in the entire establishment where the whole community can fit in at once are the chapel and the refectory. When there is a profession ceremony in the chapel the community usually moves out into the hall so the guests can get in. The professed Sisters have no

ger motherhouse

recreation room, or library where they can read or study. Sleeping quarters, classrooms, offices, and laundry are hopelessly compressed. While the Sisters gladly make the best of these crowded conditions they are not conducive to a solid religious and missionary formation, which they must acquire here at the motherhouse before going to the missions.

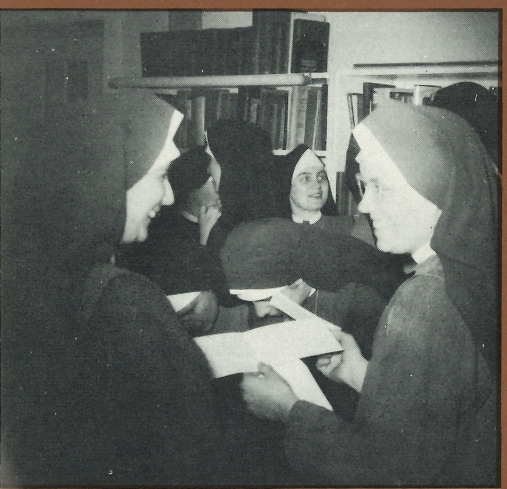
There is only one solution to this critical problem — to build a larger motherhouse — and to begin immediately.

Crowded Housing Facilities

This is the home of 22 novices, a faulty heating system judged beyond repair will force the closing of this residence soon.

Makeshift Laundry Facilities

Only available in a poorly lighted basement. The quarters are so cramped, elbow room would be appreciated.



Three-in-One Room

Office, Recreation Room, and part-library, all in one. 10 professed Sisters can fit in comfortably, but when 50 to 80 gather, it is a little crowded!

Inadequate Class Rooms

There IS a limit to the walls of the classroom and to the amount of chairs the floor space will hold. We have reached it!

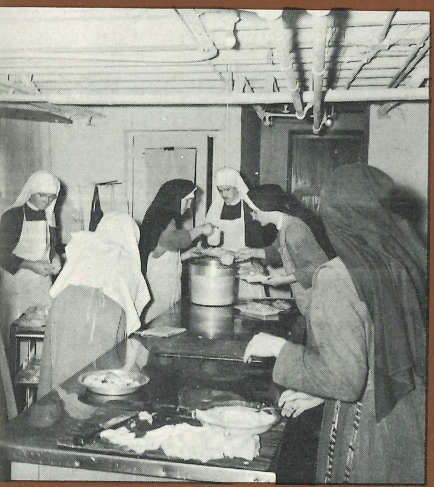
Oldest House in Pennsylvania

The first part of this house is reputed to have been built in 1634. Known as the Ury House, it is now the major spiritual training center for the Sisters.

A LARGER MOTHERHOUSE MUST BE BUILT!

Narrow Hallways

"Single file" is the watchword for these narrow hallways and stairs, built years ago for a small family, never meant for groups of 50 and 60 at a time, to pass through.



Congested Basement Kitchen

Over 400 meals are prepared here every day in spite of the lack of proper facilities.

Converted Greenhouse

What was formerly a greenhouse is used as a central office. All the community's promotional literature is printed and sent out from here.

veni creator spiritus mentes tuorum visitas

SR. M. FABIAN

With the intoning of this age-old prayer to the Holy Spirit for light and guidance, the Fifth General Chapter of the Society of Catholic Medical Missionaries was opened on August 5, 1957, at the Motherhouse in Philadelphia. Gathered in the Chapel that morning were Sisters from Medical Mission houses all over the world. They came from India, Pakistan, Indonesia, Ghana, South Africa, Venezuela, Holland and the United States. They united in prayer for guidance, that their decisions would be guided by the Holy Ghost.

A general Chapter is an important event in the life of any Religious Congregation. It is especially important in the early years of a Community. During it the foundations, laid in the beginning of the Congregation, are enlarged, consolidated and solidified.

The members of the Chapter are elected by the Professed Sisters of the various houses of the Community. When the Chapter convenes, it is the highest authority in the Congregation. Its decisions may be reversed only by another General Chapter which, in missionary congregations, is held only after a period of ten years. All of the Sisters of the Congregation take part. They elect the delegates, and they may, if they desire, send suggestions to the Chapter.

In a General Chapter, as in any great event, there are highlights. One of these was the day of the election of the Superior General. With His Excellency, Most Reverend John F. O'Hara, Archbishop of Philadelphia, presiding, the delegates re-elected Mother Anna Dengel, M.D., to the office of Superior General. After the announcement to the Community present, each Sister went up to Mother Dengel to congratulate her, and to renew her obedience to her. It was an impressive and beautiful ceremony. The day was one of great rejoicing for all.

Capitulants from South America demonstrate the use of a "cebucan" used in in making Casabe, a kind of pancake eaten in Eastern Venezuela.

Another day which highlighted the Chapter was the election day of the General Council. The General Council consists of four Sisters chosen by the Chapter to assist the Superior General. They hold office, as does the Superior General, for ten years until the next General Chapter. The Sisters chosen were Sr. M. Eleanor, M.D., Sr. M. Loretto, Sr. M. James, and Sr. M. Monica, Sr. M. Joanna was appointed General Treasurer.

Sr. M. Maria Sr. M. Eleanor, and Sr. M. Michael, Chapter Members from Holland.

Sr. M. Eleanor, M.D., founded our first house in Holland in 1939, and for the past ten years has been Pro-Provincial there. Under her guidance five missions were opened in Indonesia and South Africa. Although born in Bergen, Holland, Sr. M. Eleanor entered the Society in Washington, D.C., and took her medical degree at the George Washington University. For the past ten years, Sr. M. Loretto has been the General Secretary of the Congregation. Sr. M. Loretto is from Buffalo,

Four Delegates from India, compare notes in between sessions.

General Chapter 1957 Delegates in full session.

New York. Sr. M. James of Bethlehem, Pa., for the past six years has been superior in our house in Mountain View, California. Sr. M. Monica, originally from Westphalia, Germany, has been superior in our houses in England, in Washington, D.C., and most recently in the Motherhouse in Philadelphia.

The task of the General Chapter is to survey the spiritual and temporal status of the Congregation as a whole, and of the individual houses. It discusses and decides upon policy and any changes within the Congregation. One of the many blessings of this Chapter was the presence of the Very Reverend Edward Heston, C.S.C., as Canon Law Adviser. Father Heston, Procurator General of the Congregation of Holy Cross in Rome, has often assisted our Sisters when they have been in Rome on business. Father spent a week with the Chapter placing at the disposal of the members his vast store of knowledge of Canon Law.

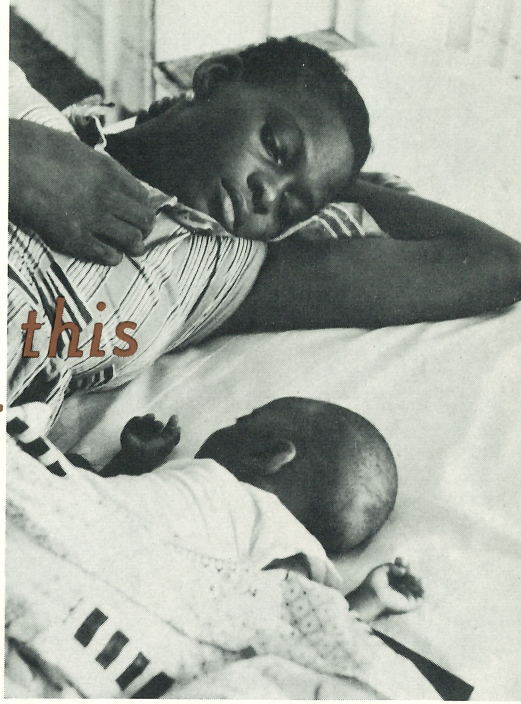
At the close of the Chapter, Mother Dengel, announced the formation of two new Provinces with Mother M. Benedict Young, M.D., as Provincial for the American Province and Mother M. Magdalen Neriamphrampil Provincial for the Province of Malabar, South India.

August 30th marked the solemn closing. The Chapter members and the Community assisted at Benediction of the Most Blessed Sacrament which was concluded by the full and joyous chanting of the Te Deum. This prayer of praise is the traditional hymn of thanksgiving in the Church. As the Chapter began with a song of petition, it ended with a song of thanksgiving for the many blessings bestowed on all during the time of the General Chapter.

A carved image from Ghana, is displayed by two delegates from Africa.

consider this an answer

SR. M. RICHARD



"Can we forget the African mother who must watch her baby die today because there is no one to help?"

If you wonder why we Medical Mission Sisters beg, and borrow, and build, and struggle to expand — consider this an answer:

There are sections of the world today where 80% of the population has a fever daily, places where the death toll during cholera and typhoid epidemics is counted in thousands. There are lands where a man's average life span is 35 years. There are areas where a family's home is a tent or a mud shack or even the sidewalk of a busy street. There are people without sufficient food and health and enough wealth to live as befits human beings and their number is so large, it comprises two-thirds of the earth's population. These millions are not cold, calloused people insensible to the joys and sorrows which make up our own lives. They are individuals, individuals who care about security, a home, a steady job. They have not grown accustomed to epidemics, famine and death. They are mothers who suffer as do our own when their babies are sick. They are fathers who long to earn enough to buy decent clothes. They are young men desirous of normal human respect, they are children who wish to learn to read and write. They are members of our human family, creatures made in the image and likeness of God. They are those for whom Christ was crucified.

These millions, the sick and poor of the world, they are the reasons why we wish to develop our Society. We wish to go to them, our neighbors in need. We wish to send more Sisters to Pakistan where custom calls for sick women to be treated by women. We are anxious to provide additional staff for our hospitals in India, Indonesia, Ghana, in every place where the patients are so many and the Sisters so few. We wish to fill the requests that come to us, requests penned by missionary Bishops and priests who have such faith in our desire to be of service to the universal Church.

"These children live in mud shacks, yet they desire to learn to read and write . . ."

"Can you come to Dumaguete," they say, where there is no Catholic hospital for a population of 670,362? to Mwanga where half the babies die in infancy? to Basankusu where 45% of the population has leprosy? There are requests from the Congo, Korea, Vietnam, Alaska, Oceania, the Philippines, New Guinea, Burma and Brazil. Letters beg for Sisters to staff already equipped hospitals, to manage nurses' training schools, midwifery centers, maternity homes, leprosaria, dispensaries. . . . Can you send just three Sisters? Come now! Sister doctors are needed. Give us Sister nurses!—Open a hospital here this month! One request after another, one more urgent than the next . . . the files are full of these petitions . . . so full that even if we opened one new mission each month, it would take us more than THIRTY years to fill these requests.

Can we put these petitions aside? Can we refuse to go where there is such desperate need? Can we close our eyes to the scenes of suffering that are daily enacted in every city of the Orient? Can we forget about the African mother who must watch her baby die today because there is no one there who knows how to help?

To us has been given the grace to look upon the sick and poor of the world, not as millions isolated from us by custom and country, but as neighbors, those we have been commanded to love as we love ourselves. We know of their sufferings. We care. We are Christians and they are Christ's. Can you understand why our Society must expand? Why we must go to highways and by-ways of the world and serve the sick?

Don't Forget Mission Sunday, October 20, 1957

57 in '57

mission bound 1957

57 ARE GOING BUT WE NEED 500!

57 Sisters with 57 varieties of talents and training have been assigned to our mission hospitals this year. May we ask you to speed them on their way to their work of mercy by sponsoring a few miles of their journey? It's 10,000 miles to India. Every mile costs 5¢. One passage is $500 (even by freighter). This, multiplied by 57 makes???

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medical mission sisters **philadelphia 11, pa.**

I enclose $ _____ to help pay the passage of one Medical Mission Sister to her mission post.

My name _____

Street _____

City _____ Zone _____ State _____

He who helps a missionary, receives the reward of a missionary.

TO AFRICA:

Sr. M. Gregory, M.D., Hamburg, N. Y., to Berekum, Ghana
Sr. M. Ronald, M.T.-X Ray, Pittsburgh, Pa., to Berekum, Ghana
Sr. M. Antonia, Yonkers, N. Y., to Berekum, Ghana
Sr. M. Martina, R.N., Queens Village, N. Y., to Berekum, Ghana
Sr. M. Cordia, R.N., Pittsburgh, Pa., to Berekum, Ghana
Sr. M. Aloysius, R.M.T., Minneapolis, Minn., to Berekum, Ghana
Sr. M. Annette, R.N., Johnstown, Pa., to Techiman, Ghana
Sr. M. Gabriella, M.D., Klagenfurt, Austria, to Techiman, Ghana
Sr. M. Daniel, Chillicothe, Mo., to Kokofu, Ghana
Sr. John Marie, R.N., Albuquerque, N. Mex., to Kokofu, Ghana
Sr. M. Raphael, B.S.Pharm., Chicago, Ill., to Berekum, Ghana (Returning)
Sr. M. Camillus, R.N., Newton, Iowa, to Kokofu, Ghana (Returning)

TO INDIA:

Sr. M. Brigett, R.N., Saskatoon, Canada, to Bombay
Sr. M. Jerome, R.N., Lynwood, Calif., to Mandar
Sr. M. Michelle, R.N., Trois-Rivieres, Canada, to Mandar
Sr. M. Pascal, R.N., Atlanta, Ga., to New Delhi
Sr. Marie Vianney, M.T., Warwickshire, Eng., to New Delhi
Sr. M. Marguerite, R.N., Trois-Rivieres, Canada, to Patna
Sr. M. Suzanna, R.N., Everett, Wash., to Thuruthipuram
Sr. M. Francis, M.D., Chicago, Ill., to Thuruthipuram (Returning)
Sr. M. Augustine, Alkmaar, Holland, to Kottayam (Returning)

TO PAKISTAN:

Sr. M. Jacob, R.N., Detroit, Mich., to Rawalpindi, W. Pak.
Sr. M. Julia, New Orleans, La., to Rawalpindi, W. Pak.
Sr. M. Baptista, R.N., Iloilo City, P. I., to Rawalpindi, W. Pak.
Sr. M. Kieran, M.T., Arlington, Va., to Rawalpindi, W. Pak.
Sr. M. Matthew, Worcester, Mass., to Karachi, W. Pak.
Sr. M. Thomasina, M.T.-X Ray, Chicago, Ill., to Karachi, W. Pak.
Sr. M. Robert, R.N., Everson, Pa., to Karachi, W. Pak.
Sr. M. Jude, R.N., Fitchburg, Wisc., to Dacca, E. Pak.
Sr. M. Gertrude, R.N., Mason, Wisc., to Dacca, E. Pak.
Sr. M. Lea, R.N., San Francisco, Calif., to Dacca, E. Pak.
Sr. M. Thomas, R.N., Albany, N. Y., to Mymensingh, E. Pak.
Sr. M. Elise, M.D., Amsterdam, Neth., to Rawalpindi, W. Pak. (Returning)
Sr. M. Barbara, M.D., Wilmington, Del., to Rawalpindi, W. Pak. (Returning)
Sr. M. Felix, R.N., Bloemendaal, Neth., to Dacca, E. Pak.
Sr. M. Bonifacia, R.N., Utrecht, Neth., to Dacca, E. Pak.
Sr. M. Timothea, Westwoud, Neth., to Rawalpindi, W. Pak.
Sr. M. Annemaria, R.N., Pjnacker, Neth., to Rawalpindi, W. Pak.

TO SOUTH AMERICA:

Sr. M. Bernarda, R.M.T., San Diego, Calif., to Maracaibo, Venz.
Sr. M. Inez, Pawtucket, R. I., to Maracaibo, Venz.
Sr. M. Laura, R.N., Delphos, Ohio, to Maracaibo, Venz.
Sr. M. Bernard, R.N., St. Louis, Mo., to Maracaibo, Venz.
Sr. M. Clarene, Glasgow, Mo., to Maracaibo, Venz.
Sr. M. Patrice, R.N., Schenectady, N. Y., to Maracaibo, Venz.
Sr. M. Marion, R.M.T., Arlington, Va., to Caripito, Venz.
Sr. Joseph Marie, R.N., East Islip, N. Y., to Caripito, Venz.
Sr. M. Miriam, R.N., Louisville, Ohio, to Maracaibo, Venz. (Returning)

TO ENGLAND:

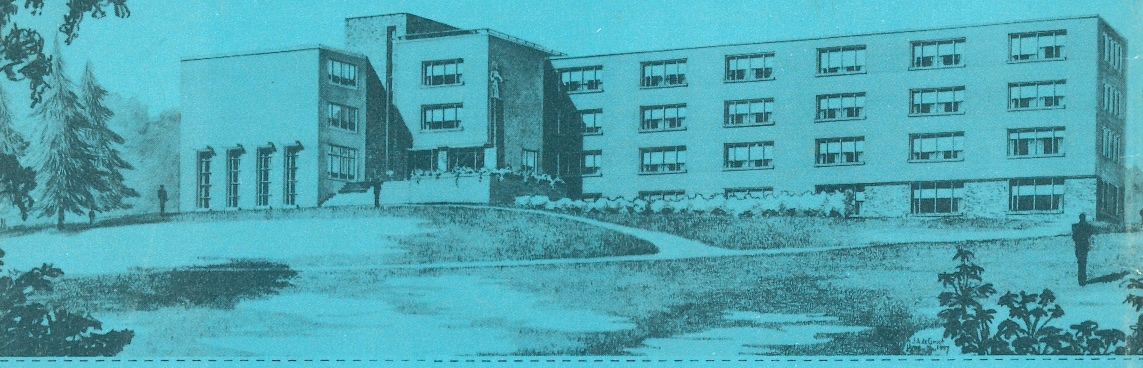
Sr. M. Laetitia, R.N., Brooklyn, N. Y., to Osterley, Eng.; Sr. M. Rose, R.N., Chicago, Ill., to Osterley, Eng.; Sr. M. Brian, Phila., Pa., to Osterley, Eng.

TO INDONESIA:

Sr. M. Gabriel, M.D.; Sr. M. Vianney, R.N.; Sr. M. Hortense, M.T.; Sr. M. Matthias, R.N., all of the Dutch Pro-Province.

the old

and the **new**



MEDICAL MISSION SISTERS, PHILADELPHIA 11, PA.

Dear Sisters:

I enclose $_____ as my contribution towards a larger motherhouse and more housing for the Sisters in Philadelphia.

My Name _____

My Street _____

My City _____ *Zone* _____ *State* _____

(All contributions deductible for income tax purposes.)